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In the Latter Days, the sun shall rise from the West (The Holy Prophet Muhammad (peace and blessings of Allah be on him)



Tenants of Inner and Outer Peace

Islam Ahmadiyyat:
The healing of enmity

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AHMADIYYA
MUSLIM COMMUNITY
United States of America

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in Africa, North America, South America, Asia, Australia, and Europe.

The Ahmadiyya Muslim Community was established in 1889 by Hazrat Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India.

He claimed to be the expected reformer of the latter days, **the Awaited One** of the world community of religions (the Mahdi and Messiah).

The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God-in its pristine purity.

Hazrat Ahmad (as) proclaimed in the commentary of the Verse 6 of Chapter 98 of the Holy Qur'an:

“[Islam] is the religion of the people of the right path.”

The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages

interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

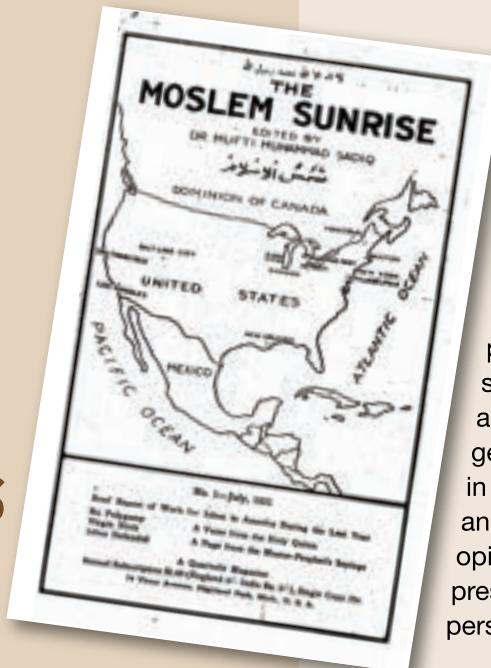
“There is no compulsion in religion”
(The Holy Qur'an: 2:257)

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.



The Community has been led by the elected successors of Hazrat Ahmad (as). The present Head of the Community, His Holiness Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul-Masih V or Fifth Successor of the Promised Messiah (as).

One of the longest running Muslim publications in America



In 1920, the first Ahmadi Muslim missionary, Dr. Mufti Muhammad Sadiq (ra), arrived in America. In 1921, he founded the Muslim Sunrise, which stands today as one of the longest-running Muslim publications in America. The magazine seeks to open discussions on Islam and topics related to religion in general. It highlights the role of Islam in an ever-changing global society and provides a platform for public opinion on contemporary issues while presenting solutions from an Islamic perspective.

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The Muslim Sunrise

Muslims follow the name of God's prophets with the prayer 'Alaihis-Salam' or 'may peace be upon him,' and for the Holy Prophet Muhammad, Sallallahu 'Alaihi Wa Sallam or 'may peace and blessings of God be upon him.'

Companions of prophets who have passed away are salutated by Radiyallahu 'Anhu/a or 'may God be pleased with him/her.'

While such salutations sometimes are not set out in the text in order to facilitate reading, we encourage readers to offer these prayers as if set out in full.

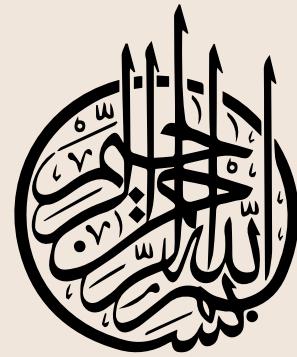
Verse numbers in the references from the Holy Qur'an count "In the name of Allah, the Gracious, the Merciful" at the beginning of a chapter as the first verse.

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Acronyms for salutations used in this publication

- | | |
|------|--|
| sa: | Sallallahu 'Alaihi Wa Sallam
(peace and blessings of Allah be upon him) |
| as: | 'Alaihis-Salam (may peace be upon him) |
| ra: | Radiyallahu 'Anhu/a
(may Allah be pleased with him/her) |
| rh: | Rahimahullahu Ta'ala
(may Allah shower His mercy on him) |
| aba: | Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz
(may Allah support him with His mighty help) |



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From The Holy Quran

يَهْدِنَّ بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُّلَ السَّلَمِ وَيُخْرِجُهُمْ مِّنَ الظُّلْمِ إِلَى النُّورِ يَأْذِنُهُ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٧﴾

Thereby does Allah guide those who seek His pleasure on the paths of peace, and leads them out of every kind of darkness into light by His will, and guides them to the right path.

The Holy Qur'an (5:17)

Saying of Prophet Muhammad (sa)

قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ سُلَامٍ كُلُّ سُلَامٍ مِّنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ النَّاسِ صَدَقَةٌ

Allah's Messenger (sa) said, "There is a Sadaqa (charity) to be given for every joint of the human body; and for every day on which the sun rises, there is a reward of a Sadaqa (i.e., charitable gift) for the one who establishes justice among people."

Sahih al-Bukhari, Book 53, Hadith 17

Editorial

In an age where mankind has progressed enough to draft epic treatises like the Universal Declaration of Human Rights, the International Covenant for Civil and Political Rights, and the Geneva Conventions, one would imagine that achieving world peace would be easy. Or, at a minimum, achieving peace within one's country, city, or even home, would be simple. However, we're realizing more and more every day that the mere knowledge of peaceable behavior and right from wrong does not bring about peace.

On the other hand, if we look at the blueprint for the attainment of peace provided by God Almighty, we see that peace starts with an individual and then progressively spreads outward into the family, the neighborhood, the community, the city, the country, and finally into the world.

The Holy Qur'an provides comprehensive guidance regarding establishing peace. In chapter 41, it states:

"And good and evil are not alike. Repel evil with that which is best. And lo, h/she between whom and thyself was enmity will become as though h/she were a warm friend. But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good" (1).

Here we see acknowledgment that peacemaking is a matter of high resolve, just like every extraordinary achievement. Usain Bolt, the greatest sprinter of all time, is known to have said, "I trained 4 years to run 9 seconds" (2). Similarly, the path to creating peace in society starts with personal reformation or building and strengthening one's proverbial peace-making muscles. One is helped along the way since the Creator has placed great personal satisfaction in making sacrifices for the sake of others.

Disciplining oneself to the extent that one is able to bring about peace in one's environment requires a commitment to high ideals on a daily basis. Hence, Islam provides the framework to allow that in the form of prayer at regular intervals throughout the day, fasting for 29 or 30 days a year, the practice of mandatory and voluntary charity, having a chaste lifestyle, etc., to train oneself to subdue one's wayward thoughts and emotions when the time comes to choose between right and wrong.

Each one of us could play a vital role in establishing peace in our communities by actively practicing values that negate conflict. These values, like forgiveness, beneficence, appreciation, justice, etc., present themselves in their excellence as attributes of the Gracious God in the Quran, and Muslims are required to emulate them to the best of their abilities, with the intention of pleasing and finding God. As one progresses in this effort, one attains the state of 'sibghat'Allah,' meaning "being dyed in the color of Allah."

Thus, the be-all and end-all of peace is to search for God Himself by understanding and acquiring His attributes, and He is only found through actions that bring about peace within oneself and in one's environment.

Reference:

1. The Holy Qur'an (41:35-36)
2. "44 Inspiring Usain Bolt Quotes: How to Live Your Life Like a Champion" <https://www.inspiredlifehq.com/usain-bolt-quotes/> [Accessed: August 22, 2023]



***In the words of
(Hazrat) Mirza
Ghulam Ahmad,
the Promised Messiah
and Mahdi (as):***

"My countrymen, a religion which does not inculcate universal compassion is no religion at all. Similarly, a human being without the faculty of compassion is no human at all. Our God has never discriminated between one people and another. This is illustrated by the fact that all the potential and capabilities which have been granted to the Aryans have also been granted to the races inhabiting Arabia, Persia, Syria, China, Japan, Europe, and America. The earth created by God provides a common floor for all people alike, and His sun and moon, and many stars are a source of radiance and provide many other benefits to all alike. Likewise, all peoples benefit from the elements created by Him, such as air, water, fire, and earth, and similarly from other products created by Him like grain, fruit, healing agents, etc. These attributes of God teach us the lesson that we, too, should behave magnanimously and kindly towards our fellow human beings and should not be petty of heart and illiberal."

(Mirza Ghulam Ahmad, "A Message Of Peace," p.6, Islam International Publications Ltd. UK, 2007)



Islam-Ahmadiyyat: The healing of enmity



**Friday Sermon, 14 May 2021,
by Hazrat Mirza Masroor Ahmad,
Khalifatul Masih V (aba)**

After reciting Tashahhud, Ta'awwuz and Surah al-Fatiha, His Holiness, Mirza Masroor Ahmad (aba) said:

A few days ago, a Muslim cleric was saying on social media that all the unrest and disorder that is witnessed in the world today is due to the "Qadianis" [Ahmadi Muslims]. In fact, he said that even the unrest in Palestine was due to the Qadianis. And then, as they always do, he stated that whatever injustices, killings, and violence are carried out against Ahmadi Muslims are therefore justified.

Thus, this is their level of conduct, and these are the kind of things they utter. Ever since the establishment of Ahmadiyya-Islam, these people, who are the a'immatul-kufr [i.e., leaders of the disbelievers], have been saying such things. However, we express infinite gratitude to Allah the Almighty for we have accepted the Messiah and Mahdi, who taught us that despite listening to their hurtful comments and enduring their physical efforts against us, we ought to display patience and pray.

It is the leaders of the disbelievers who have incited innocent Muslims [against Ahmadi Muslims] by spreading false information. The general [Muslim] population, perhaps owing to their lack of knowledge, believe that Ahmadi-Muslims, God-forbid, dishonour the Holy Prophet (sa) and therefore hold the view that such treatment should be meted out against Ahmadis because whatever the maulvi has said must be true.

This is the condition of the general Muslims; however, those maulvis who actually possess knowledge, know full well whatever they say has no basis whatsoever and they simply wish to create disorder, so that they may remain in service at their pulpits and no one may remove them.

Allah the Almighty knows best how He will deal with them. However, as I mentioned earlier that our duty is to pray. I mentioned in the Eid Sermon [earlier today] as well that the Promised Messiah (as) stated that one ought to pray even for their enemies. (Malfuzat, vol. 3, p. 96).



We are those who pray and will continue to go on praying because this opposition is nothing new for us. In fact, this has been there since the advent of the Promised Messiah (as) and such attacks were levelled against the Promised Messiah (as); those who came to listen to him were also attacked.

Some people simply attend the gatherings in order to just listen to what is being said. It is not necessary that they will accept what is being said; however, the maulvis [at the time] would be scared that if these people listen to the Promised Messiah (as), they will do his bai'at because they knew that the truth was on his side. Therefore, they would stop them, but not just that, they would attack them as well. Despite this, the Promised Messiah (as) prayed for such people who would stop others and carry out injustices.

And it is owing to these very prayers that despite their opposition [of the Jamaat], some of them accepted Islam-Ahmadiyyat, and continue to do so even now.

Thus, despite the statement of this maulvi, we do not utter anything negative or use similar language as they do; rather, we will continue to pray for them. And just as we have witnessed in the past as well that it is from among these very people who have then become ardent devotees, and this will, Insha-Allah, continue to happen.

Despite listening to their harsh statements, we continue to pray for Muslims in general. We are pained by their suffering, and this indeed is due to the teachings of the Promised Messiah (as) and this was the very instruction given to him by Allah the Almighty as well. The cruelties which they perpetrate are owing to their misunderstanding and due to their love for the Holy Prophet (sa), which they claim to have, irrespective of whether they actually demonstrate it or not, but nonetheless, this is what their claim is. Therefore, we are not to pray against them.

“ We are those who pray and will continue to go on praying because this opposition is nothing new for us. In fact, this has been there since the advent of the Promised Messiah (as) ”

In relation to this, (Hazrat) Mirza Bashir-ud-Deen Mahmood Ahmad, Musleh-e-Mau'ud (ra), has narrated an incident. He states:

"I was only a child at the time, and the Promised Messiah (as) was returning after having been invited somewhere. As he was walking through the marketplace, people would be stood on the rooftops and would hurl verbal abuse at him and say, 'Mirza has fled! Mirza has fled!'"

(Hazrat) Mirza Bashir-ud-Deen Mahmood Ahmad (ra) states:

"I couldn't understand [what they were saying]. I thought perhaps there was some unrest at a gathering, and therefore, the Promised Messiah (as) was returning from there. In any case, in that very instance, I saw an old man whose hand had been cut and who had applied some turmeric mixture upon it; it seemed as if the wound was very fresh, yet even he was tapping his healthy hand upon his injured hand and was saying in Punjabi, 'Mirza has fled! Mirza has fled!' I was astonished, owing to my young age, as to why this man would say that 'Mirza has fled!' What exactly had happened as I just could not understand? However, this was simply due to their opposition or perhaps the maulvis had incited the people and so they uttered whatever came into their hearts, irrespective of whether or not they knew anything, but all they wanted to do was simply say something and so they did."

Similarly, (Hazrat) Mirza Bashir-ud-Deen Mahmood Ahmad (ra) relates another incident:

"On one occasion, the Promised Messiah (as) was walking in the city of Lahore and someone attacked him from behind and the Promised Messiah (as) fell down."

According to other narrations, it is mentioned that (Hazrat) Mirza Ghulam Ahmad, the Promised Messiah (as), stumbled but did not actually fall to the ground." (Sirat Masih-e-Mau'ud, Hazrat Sheikh Yaqub Ali Irfani, p. 442)

Hazrat Musleh-e-Mau'ud (ra) further states:

"Similarly, we saw people throw stones [at the Promised Messiah (as)]. In short, in those days, the opposition was at its peak, and naturally, at times, certain members of the Jamaat would become angry as to why these people would do this for no reason whatsoever. At that time, the Promised Messiah (as) received a revelation."

Even though this revelation has not been found in any narration as yet; however, Hazrat Musleh-e-Mau'ud (ra) has stated that this was a revelation. In any case, it is mentioned in the form of a couplet of the Promised Messiah (as) in Izala-e-Auham, Ruhani Khazain, vol. 3, p. 182:

اے دل تو نیز خاطر ایناں نگاہ دار
کند دعوےِ حب پیغمبر

"In other words, 'O Our appointed one!' If this is a revelation, then Allah the Almighty is the one who is instructing him. "Even if the Muslims hurl abuse at you, you should still have consideration for them because, after all, why is it that they hurl abuse at you and try to attack you? They attack you and hurl abuse at you because of the Holy Prophet (sa). Thus, it is important you still have consideration for them.'

"The reason why they were acting in such a violent manner was due to their love for the Holy Prophet (sa), who is the beloved of Allah the Almighty. Therefore, whether it was owing to this misunderstanding of theirs or for any other reason, the Promised Messiah (as) [was instructed] to have consideration for them and not pray against them. Therefore, we ought to ponder as to why these people oppose us. They hurl abuse against us and say that [drinking] our tea is even worse than [drinking] alcohol and to drink alcohol would be considered lawful as opposed to drinking the tea of an Ahmadi."

After mentioning this, Hazrat Musleh-e-Mau'ud (ra) states:

"If such people were to realise that the flame of the love for Holy Prophet (sa) which is in my heart is not even present in millions of their people, they would immediately fall at the feet of Ahmadis. These people oppose us because they think that we oppose the Holy Prophet (sa), but this opposition is owing to the misunderstandings on their part."

After mentioning this, Hazrat Musleh-e-Mau'ud (ra) further stated:

"If people oppose us and say wrongful things against me, the founder of the Ahmadiyya Community or you, the members of the Jamaat should know that these are your fellow brothers and embroiled in a misunderstanding. Therefore, instead of being angry, you should pray for them and try to inform those who oppose you of the true reality. Once you inform them of the true reality, then they will come to know that we are not the enemies of the Holy Prophet (sa), rather, we are his true lovers and those very people who are bent upon killing us would be ready to sacrifice their lives for our sake."

(Bhera ki Sar Zameen Mein Eik Nihayat Iman Afroz Taqreer, Anwar-ul-Uloom, Vol. 22, pp. 84-86)

Therefore, we ought to pray for our opponents. As I mentioned earlier, this is what the Promised Messiah (as) has taught us that we ought to pray for them and it is from among these people that such ardent devotees will emerge and accept [the message].

Whilst narrating an incident of Hazrat Maulvi Abdul Karim Sahib (ra), Hazrat Musleh-e-Mau'ud (ra) states:

"Hazrat Maulvi Abdul Karim Sahib (ra) would relate, 'I used to live in the upper storey of a house and the Promised Messiah (as) would live in its lower storey. One night, I heard crying from below which was as if a woman was experiencing the pains from labour. I was intrigued and so I tried to listen carefully

in order to hear the sound. I realised that the Promised Messiah (as) was praying and was saying, 'O Allah, the plague is widespread and people are dying as result of it. O Allah, if all these people were to die, then who shall be left to believe in You.'"

Then with reference to the same incident, but from a different source, it is stated that the sound was coming from the house adjacent [to the Promised Messiah's (as) house], but nonetheless, the incident is the same and it states:

"The Promised Messiah (as) was praying that if these people were to die, then who would accept God. Now, one ought to reflect upon this because the plague was a sign that had been foretold by the Holy Prophet (sa) and the plague was also prophesied by Promised Messiah (as) as a sign. However, when the plague emerged, the very person for whom it came as a sign of his truthfulness was supplicating with utmost fervency before God Almighty and prayed, 'O Allah! If these people die as a result of it, then who shall believe in You.'

"Thus, a believer ought not to pray against the general population because the very objective of a believer is to help save humanity. If one were to pray against them, then how can they save them if the prayer is answered and they all perish as a result of it?

"Ahmadiyyat was established for the very purpose of safeguarding Islam; Ahmadiyyat was established to safeguard the Muslims and to restore their dignity. Therefore, how can we pray against those for whom we have been tasked to help them attain such lofty ranks?"

Hazrat Musleh-e-Mau'ud (ra) states:

"God Almighty is far more Honourable than any of you. God Almighty addressed the Promised Messiah (as) in a revelation saying:

اے دل تو نیز خاطر ایناں نگاہ دار
کند دعوےِ حب پیغمبر

"In this [revelation], God Almighty addresses the heart of the Promised Messiah (as) and makes him profess these words."

Hazrat Musleh-e-Mau'ud (ra) perhaps delivered this speech in Bhera. He mentioned this same couplet in another instance as well. The first incident was different to this and [that incident] took place in Lahore, whereas this incident took place in Bhera.

Hazrat Musleh-e-Mau'ud (ra) states:

"In this [revelation], God Almighty addresses the heart of the Promised Messiah (as) and makes the Promised Messiah (as) say: 'O my heart! Look out for the feelings and sentiments of the people, lest their hearts become estranged. It should not be the case that you become frustrated and pray against them as they love your Messenger (sa), and it is owing to this love for the Messenger (sa) that they hurl abuse at you.'

This is the real essence of the matter. We know that amongst those who oppose us, one group is opposing us unjustly, but the other group is opposing us because they have become caught up in the trap of the former." Most of the people have fallen victim to their ploy in Pakistan or in other countries around the world and for this reason, they oppose us.

As such, their opposition is due to the love of our Master [the Holy Prophet (sa)]. When they understand that we love the Holy Prophet (sa), they will then realise that we strive to establish the honour of the Holy Prophet (sa) and that they ought to help us. We will certainly see this day, insha-Allah, for how long will this misconception last?"

Hazrat Musleh-e-Mau'ud (ra) further states: "A Western author has written, 'One can deceive the entire world for a few days, or you can deceive a few people continuously'" – this

indeed is correct – "but you can never deceive the entire world forever." This means that it is possible to deceive all the people for a few days, or ten people forever, but it cannot be the case that one deceives the entire world forever."

And this indeed is true because the truth eventually comes to light and we see that those people who are deceived by others [into opposing Islam-Ahmadiyyat], eventually it is they who are accepting Islam-Ahmadiyyat. From where are the numbers of the Ahmadiyya Muslim Jamaat increasing? It is increasing from those very people who were once with the opponents.

(Khutbat-e-Mahmud, vol. 33, pp. 221-221, Friday Sermon, 18 July 1952)

“ Promised Messiah (as) was praying and was saying, 'O Allah, the plague is widespread and people are dying as result of it. O Allah, if all these people were to die, then who shall be left to believe in You' ”

Thus, one day, this opposition will finish, Insha-Allah, and these very people will pledge allegiance to the Promised Messiah (as).

Many people have written to me and write these days as well that after opposing Ahmadiyyat, they were told to read literature and pray; when they prayed and read the literature, the truth became apparent for them and they now wish to pledge allegiance and they eventually join the Jamaat. This practice has existed from before; Hazrat Musleh-e-Mau'ud (ra) has mentioned this as well as the other Khulafa that many people would write

letters stating this and they do so today as well.

Thus, when the maulvis issue verdicts against us, the message of Islam-Ahmadiyyat spreads as a result and especially to those factions of society to whom it was difficult for us to preach. So they are doing our work and it will be beneficial to us. We ought to also pray for them, that if there is anyone among them who has an ounce of decency in them, then may Allah the Almighty enable them to see reason and understand [the truth]; however, we ought to pray especially for the general public and the Muslim ummah at large that Allah the Almighty may save them from their ploys [i.e., of the Maulvis].

Nonetheless, when these people oppose us, it is beneficial for us; through this [opposition], the message of Islam-Ahmadiyyat is reaching those places it had never reached before, or we did not have the means to spread the message there. Subsequently, some people from among them make contact with the Jamaat. Therefore, it is our responsibility to pray and remain patient and this is the best way which will grant us success, Insha-Allah. It is our task to ensure our thoughts and sentiments are free from any malice against our fellow Muslims.

Continue to pray for them – may Allah the Almighty quickly open their eyes and may they recognise and accept the Imam of the age.

(Original Urdu transcript published in Al Fazl International, 4 June 2021, pp. 5-7. Translated by The Review of Religions)

“ we ought to pray especially for the general public and the Muslim ummah at large that Allah the Almighty may save them from their ploys [i.e., of the Maulawis]. ”



Establishing Societal Peace

Roehampton University, London in the Chapman Hall, Southlands College



After welcoming remarks and an introduction to the University of Roehampton by the Vice Chancellor, a recitation from the Holy Qur'an of Ch.4:V.135-136 by Mr Hafiz Fazle Rabbi and the English translation by Mr Salim Malik, and a further introduction by the Pro Vice-Chancellor and after reciting Tashahhud, Ta'awwuz and Surah al-Fatiha, His Holiness, Mirza Masroor Ahmad (aba) said:

Roehampton University, Dr Peter Briggs, the Vice Chancellor Southlands College, Professor Mr Paul O'Prey, all the distinguished guests, Peace and blessings of Allah be upon you.

I have been given 40-45 minutes on this topic, so I will try to finish this subject in brief.

A key issue of the world today is **Peace**. The erosion of peace is on the tip of everyone's tongue. Some attribute this to economic causes, others to social issues whether on an individual, national or international level, yet others point to political causes, whilst others attribute it to religious differences and as a consequence to the very concept of a God.

Let me go into its various subdivisions and

other causes but if we examine this fairly, the primary cause is man's extreme selfishness and his neglect of the purpose of his creation.

Be that as it may, I shall say a few words on the basis of the teachings of Islam and the Holy Qur'an. In turn, this perspective of true Islam is based on the direct guidance received from God Almighty by the Holy Founder of the Ahmadiyya Muslim community, which he conveyed to us and by means of which we have been shown the ways of establishing peace in the world.

This is important because some people who call themselves Muslims do not have a proper understanding of Islam and are responsible for presenting such an image of Islam that it is not even remotely connected to the true and

fundamental teachings and the example set by the Founder of Islam, the Holy Prophet Muhammad (sa). In pursuit of their personal and selfish vested interests, some so-called Muslim scholars or leaders have created this backward concept to grow amongst a group of ill-informed Muslims. Such people neither serve Islam nor mankind.

As I have just said that all the causes that disturb peace, be they major or minor, and whether they are manifest or hidden and working underground, are attributable to man's growing selfishness and his forgetfulness of why he is here in this world. If one forgets the purpose of one's creation, one becomes selfish. In turn, this selfishness and conceit at different levels leads to usurping the rights of others. In other words, this is a satanic cycle and man is finding it increasingly difficult to find a way out. Despite the fact that there is a desire to come out of it, there is no easy means out.

Now we shall see, what is the Islamic teaching about the purpose of man's creation and how man can achieve this? God Almighty says in the Holy Qur'an:

"And I have not created the Jinn and the men but that they may worship Me."
[Ch.51:V.57]

Therefore, it is the basic reality that if man recognises God, peace will be established in the world. It should always be remembered that the lack of peace, whether at domestic or international level, is caused by the unrest of the heart and the unrest of the heart can be removed by the purpose taught to us in the Holy Qur'an.

This commandment, or call it a teaching or formula, is for all kinds of people. Great powerful people who hold personal power have been addressed just as different superpowers and the very wealthy people as is obvious from the Arabic word *Jinn*.

And the word '*Ins*' or 'Men' means the ordinary people of a country and poor people and nations

According to an Ahmadi Muslim, worship is to discharge the rights owed to the Creator, to bow before the Lord and to discharge all the rights of His creation which include all kinds of personal, social, economic and moral rights.

who have been asked to reflect upon their purpose of creation. When you understand this issue, your priorities will change.

When priorities will alter, your life will naturally change according to the nature in which man has been created and whose example we can see in an innocent child. The child is unattached to the world and all that is in it. Irrespective of whether it speaks to a dictator or a fakir or a poor man, it says whatever it sees because it knows not the ways of the world. But as it grows older and in its learning age begins to be reprimanded or punished on its deeds, it responds as best befits the situation but that response is removed from that nature of innocence and truth. As a result, it gradually drifts away from the purpose for which man was created.

I should perhaps explain here as to what is meant by worship. According to an Ahmadi Muslim, worship is to discharge the rights owed to the Creator, to bow before the Lord and to discharge all the rights of His creation which include all kinds of personal, social, economic and moral rights.

To return to the subject, although a majority of

this world acknowledges that there is a Creator of all that exists in the universe, it is in doubt about faith or considers some faiths, or if I can be more specific, considers Islam neither to be a true religion nor from God. One reason is the unawareness of the true teachings of Islam. Secondly, the evil deeds committed by some people make them even more dubious.

As I said earlier, there is, unfortunately, a group amongst the Muslims which commits foul deeds in the name of Islam but this group is not even remotely connected to Islam. Because of their deeds, those who do not believe in religion and deny the existence of God, make religion the primary target for the lack of peace and go so far as to attribute this to the concept of God even though there are many other reasons for this disorder in the world as stated earlier.

Then, as an Ahmadi Muslim, I believe that God sent His Messengers to their respective people with moral and spiritual guidance so as to teach man tolerance, respect and how to live at peace with other people. The Messengers fulfilled their assigned missions. Finally, God sent Muhammad (sa) with the declared message that:

“And We have sent you not but as a mercy for all peoples.” [Ch.21: V.108]

Therefore, it is inconceivable that the Prophet (sa) who was sent as a mercy for all people by the Lord of the heaven and the earth to share His bounties could bring a teaching of cruelty and spread disorder nor is it possible that a God Who sent such a Prophet could be a God Who should cause His creation to suffer cruelty and transgression.

The Prophet (sa) was a mercy for his friends and foes. It was his kindness and compassion that converted the backward and uncivilised Arabs – who neither had regard for relations nor any social responsibility – into a civilised people with high moral values. In fact I believe that God

Almighty revealed such a teaching that was to foster love and affection and mercy not only amongst the generations that followed him but generations that were yet to come till the end of time providing that they comply with its true spirit and do not confine themselves to the teachings but adopt it in practice. The history of Islam is full of such noble examples.

For instance, the most deprived and worthy of kindness individuals in Arabia were the slaves that every rich person of that time possessed. Before the advent of Islam, the slaves were treated in a most cruel way. After a hard day's labour, they were not even fed properly.

In order to restore the rights to a deprived class and create a peaceful society, Islam advocated the kind treatment of slaves by saying that if you employ them for hard work, help them. Then, in relation to the emancipation of slaves, the Holy Qur'an teaches:

“And what should make you know what the Aqabah (or ascent) is? It is the freeing of a slave.” [Ch.90:V.13-14]

This action of yours against a deprived class whom you have subjugated and whose rights are being violated is disliked by God in respect of His creation. This is why in the do's and don'ts mentioned in the Holy Qur'an and in some cases punishments or expiation has been prescribed, one of the good deeds is that if you have a slave, he should be set free.

As for the Holy Prophet (sa), he himself set free all the slaves he possessed long before his claim of prophethood. These slaves became indebted to him. One of them was Zaid. When his father and his other relatives came to take him back, he refused to go with them even though he was free and said: 'I cannot leave the person who loves me so much and is so careful about discharging the rights of the poor people.'

The Holy Prophet (sa) advised the Muslims that if

you wish to enter paradise, free the slaves. There are two benefits of this teaching. One is a means of entering paradise in the hereafter. The other is that by granting freedom in this world to a deprived class you will be able to grant them the same status of a freeman. This will remove the unrest within because it is quite possible that if this unrest continues to grow in them then a time will come when the slaves will fight for their freedom and the societal peace will disappear. If a society is peaceful, it can be an example of paradise on earth but the lack of peace can become a hell.

Just look at today's society. When superpowers compel other nations to agree to their terms and conditions and effectively hold them in bondage, a time comes when there is a reaction against this bondage. Past history bears testimony to this and the same is happening today.

A society in which there is peace will look beautiful but where there is fire and bloodshed, the same society will seem like hell. Today, the ways of enslaving and bondage have changed but the underlying concepts of exploitation are the same in that conditions are imposed on weak nations and the developing countries in respect of debt provided as aid for their development projects so that they are permanently held under the yoke of slavery. We are witnessing the consequence of this unwise logic being suffered by the whole world.

Therefore, the developed countries should help the developing world to gain economic independence. They should assist them so that they are able to utilise their own resources to enable them to stand on their own feet and thus strengthen their economy.

When each country looks at another country and each nation looks at another nation as an equal, the thought will never come to mind that we have to monopolise the market. They will never think that they have to only help the poor nations so that they do not perish or when they are about to



die, they announce some economic aid and inject a temporary boost of assistance and publicise by saying that look here how much aid has been given to the poor nations. Till this way of thinking changes, unrest and lack of peace will continue to be the hallmark of the world.

It is true that these are the mistakes committed by the people and their leaders and that their weaknesses, apathy, worthlessness and selfishness are playing a key role. However, if there is a desire for true peace, then wealthier nations can relate their aid to the GDP and pace of economic growth of the developing countries. This is the only way to emancipate the world from economic slavery and to solve the problem of restlessness that arises from economic causes.

I should mention here the teachings of Islam regarding how to end economic unrest and how to create an economically peaceful society. The Qur'an says:

“Those who devour interest do not rise except as rises one whom Satan has smitten with insanity. That is because they say: ‘Trade also is like interest,’ whereas Allah has made trade lawful

and made interest unlawful. So he to whom an admonition comes from his Lord and he desists, then will that which he received in the past be his; and his affair is with Allah.

And those who revert to it, they are the inmates of the Fire; therein shall they abide. Allah will abolish interest and will cause charity to increase and Allah loves not anyone who is a confirmed disbeliever and an arch-sinner.”
[Ch.2:V.276-277]

“O ye who believe! Fear Allah and relinquish what remains of interest, if you are believers. But if you do it not, then beware of war from Allah and His Messenger; and if you repent, then you shall have your original sums; thus you shall not wrong, nor shall you be wronged. And if any debtor be in straitened circumstances, then grant him respite till a time of ease. And that you remit it as charity shall be better for you, if only you knew.”
[Ch.2:V.279-281]

I have cast this Islamic teaching here as following the reference to economic bondage. If we assess the world today, it is only interest that has enslaved the people and nations; keep aside the man of a poor nation, even a common man in the developed world is enslaved to interest although apparently the person is the possessor of property, yet he rarely becomes the true owner of the property till the time of his death. His earning power, the increase in the rate of inflation and the repayment of interest do not enable the poor man to leave the world free of debt. The same is the situation with the poor countries. They are immersed in debt and this economic slavery perpetuates through generations. I cannot go into further details on this issue but if you look into it yourself, you will no doubt agree with me.

Therefore, as I have quoted the teachings of the

Holy Qur'an, Islam instructs that you should not enslave people through interest because when you are cruel to a needy person, your greed for interest will make your thinking evil and cruel. You will not be counting the true and base capital but will give greater preference to interest and as a result you will continue to squeeze further an already crushed class.

So, if you are a true Muslim, then lend sympathetically and without interest because God Almighty will bless your capital. This act will also foster love and affection for others and a peace-loving society will begin to emerge. Otherwise, remember this well that by disobeying God, you are declaring war against God. Due to interest, the ability to repay will diminish, unrest will increase and a time will come when you will fight against each other. So it is better for you that you stick to your basic capital and with reference to capital, the teaching is that grant him respite till a time of ease and that if you remit it as charity, it shall be better for you.

I should clarify here that Islam requires the borrower to honour his debt and pledge even if he has to suffer hardship in order to repay the debt. In other words, this is not a one-way street but both the lender and the borrower have been bound that in order to maintain social peace they have to work hard together. So, this is one of the Islamic teachings of God about honouring the economic rights so as to create economic and social peace in the world.

What was the example of the Holy Prophet (sa), with regard to the repayment of debt. He always repaid more than he had borrowed, that is to say, by repaying more as a reward for the help that was given at the time of need rather than as a predetermined amount agreed at the outset. That is why such an act leads one to love and affection and will guarantee peace and in this regard this was his practice with both the Muslims and the non-Muslims.

The last words that came from his blessed

Islam requires the borrower to honour his debt and pledge even if he has to suffer hardship in order to repay the debt.

tongue were to draw attention to two very important issues. He said: 'O Ye Muslims! Do not forget my teachings about prayers and slaves.' In other words, while you remember your duty to God that it will lead you to do good works, at the same time, remember the rights of the weakest in the society. Be very kind to your slaves and your task is to try to free them, and never try to enslave those who are free due to their helplessness, whether that enslavement is physical, social or economic.

Then, there is another aspect of maintaining peace. Allah the Almighty commands:

"Those who spend in prosperity and adversity and those who suppress anger and pardon men; and Allah loves those who do good." (Ch.3:V.135)

Get into the habit of suppressing anger and forgiving others as this acts as a guarantee for peace in society. It is not easy to suppress anger and forgive people.

That is why Allah the Almighty has said that if you wish to develop your association with Me and if you want to gain My pleasure, then you will have to do good to others without expecting anything in return. Doing good means forgiving the guilty despite their wrong-doing. Where, in the begin-

ning, Allah says to spend, this means spend in the way of Allah, for religious needs as well as for fulfilling the rights of the people. If you spend on the needy without their having to ask you, you will guarantee peace.

Then we have been commanded to sustain peace because, whereas we can suppress our anger and forgive temporarily, and can also spend for the good of others, and treat them with kindness now and then, it is very difficult to continue to do this good work in a steadfast manner. That is why, Allah the Almighty says in the Holy Qur'an:

"And those who persevere in seeking the favour of their Lord, and observe Prayer, and spend out of that with which We have provided them, secretly and openly, and repel evil with good. It is these who shall have the best reward of the final Abode." (Ch.13:V.23)

It is clear from these verses that one requires, not only patience to do good and repel evil, but also steadfastness. And to achieve this, there is also a commandment to not only spend the money, but also to share all that knowledge and utilise all the faculties that are required to spread goodness and stop all evil tendencies, using all the resources that have been put at the discretion of the well-to-do. There is an injunction for both individuals and nations that the establishment of peace requires patience and consistency.

It is not enough to stop evil but it is also essential to do good works. If evil alone is suppressed, there will be a reaction. There are many who incite evil-doers to believe that they have been wronged. But, if after stopping the evil, all means are used for the improvement of the society, they will realise that the people who advocated doing good works are really their friends and sympathisers who pointed the evil in the society and helped them to move forward towards goodness. Such action helps to eliminate evil permanently from society. However, this reformation will neither be

permanent nor will it help to establish peace, if all the action is only to achieve vested personal interests.

The Holy Qur'an teaches us that in order to maintain peace, it is essential to establish justice in society. Besides justice, if good is done in society in accordance with the need, it will help to create an environment of love and affection.

I have deliberately used the words 'in accordance with the need', because you will come across a person who is a habitual criminal, and despite all efforts to reform him, he does not change his ways; it will be counter-productive to do good to him. In fact, in such cases, justice demands that he be punished so that the society can be saved from his harm. Because the real purpose is to create an environment of peace and at the same protect the rights of everyone, it is this protection that provides peace to the society. The commandment in the Holy Qur'an is:

"Verily, Allah enjoins justice and the doing of good to others; and giving like kindred; and indecency and manifest evil and transgression. He admonishes you that you may take heed."

(Ch.16:V.91)

This verse talks about three good and three evil deeds. The **three good deeds** are (1) showing justice; (2) the doing of good to others; and, (3) giving like kindred. The **three evils** mentioned are (1) exhibiting indecency; (2) manifesting evil; and (3) transgressing. Going into the details of these good and evil deeds, you will realise that the good deeds are the basics of establishing peace in a society and the evil deeds are the basics that lead to the destruction of social peace.

Therefore, if we want to create peace in our society then we must shun all evils, promote good deeds and fulfil the rights of others selflessly. We must get rid of the poison of superiority complex. We must eliminate the distinction between superpower and the poor developing countries.

We must get rid of all the national and racial prejudices. In this regard, we will have to set very high targets, free of all prejudices so that humanity can advance in doing good to each other.

Why is this? It is because the feelings of superiority and inferiority have become extreme.

We may not agree on this, but the divides between East and West and North and South are more prominent. In fact, even today, the question of black and white is still alive and predominant in some countries.

If we want to create
peace in our society then
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and fulfil the rights of
others selflessly

Does this situation provide any guarantee for peace of mind? I do not think so!

Islam advises its believers:

"O ye people! Fear your Lord Who created you from a single being and created therefrom its mate, and from the two spread many men and women; and fear Allah in Whose name you appeal to one another, and fear Him particularly respecting ties of kinship. Verily Allah watches over you." (Ch.4:V.2)

And again Allah reminds us:

"O mankind, We created you from male and female; and We made you tribes and sub-tribes that you may recognise

one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware."
(Ch.49:V.14)

This is the teaching of the Qur'an. It leads us to the point from where the educated man wants us to move away and that is that God exists and by acting on His teachings and just trying to gain His pleasure, it will help man to understand fellowmen.

What does Islam teach on eliminating prejudices and thoughts of causing harm to others and to what extent does Islam emphasise on dealing with each other honestly?

The Holy Qur'an says in this respect:

"O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do." (Ch.5:V.9)

This is the ultimate state of establishing peace with justice that if you have to bear testimony, you must always remain just. In another place, it enjoins that even if you have to testify against yourself or your near ones, then you must testify fulfilling the requirements of justice. At the same time, it has also said that even the enmity of a nation should not make you deviate from justice.

We can see this commandment being put into practice in the early period of Islamic history. For example, when a dispute between a Muslim and a Jew was brought before Hazrat Umar, the Second Successor of the Holy Prophet of Islam (sa), he found the Jew to be right and decided in his favour.

The Holy Qur'an says:

"... And let not the enmity of a people that they hindered you from the Sacred

Mosque, incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely Allah is severe in punishment."
(Ch.5:V.3)

See, this is the beautiful teaching! The people of Makkah committed extreme cruelties against the Holy Prophet of Islam (sa), and his followers. They were made to lie on burning coal because they had accepted Islam. Muslim women were pierced with lances in their private parts and some were tied to two camels which were then made to run in opposite directions thus tearing the women asunder in two parts. The Holy Prophet (sa) was exiled with his followers and ostracised in a valley outside Makkah for two and a half years and they suffered from shortage of food and other essentials. After all the sufferings, the Muslims decided to migrate to Madinah. Even then they were attacked. Muslims were stopped from going to Makkah to perform the Pilgrimage. Despite all these inhuman acts, Muslims were enjoined not to react in similar fashion; and although they were victims of many cruelties, when they entered victorious into Makkah they were taught to forget the past. They were taught that you are victorious now, therefore, forget old enmities and fear Allah because Allah wants to spread peace in the world and He is the Creator Who should be worshipped.

Muslims were told not to indulge in any excesses but to use piety and goodness to establish peace and to enhance co-operation. If you understand the psychology of the Arabs of that time and how they used to carry enmities from one generation to another, you will realise that it was not possible for the Muslims to act as they did without bringing about a revolution in the psyche of the Arabs with the help of the teachings that the Prophet of Islam brought.

I have explained briefly various aspects of the peaceful teachings of Islam. The question here

arises that this is all very well but who is going to apply these teachings in the world and among the Muslims?

The Ahmadiyya Muslim community is of the view and believes that God Almighty has always sent His messengers and reformers in this world to bring people nearer to God and return to the people the rights of human beings. In this age also, according to the prophecies of the Prophet of Islam (sa) and past prophets, peace and blessings be upon them all, God Almighty has sent Mirza Ghulam Ahmad of Qadian (as) whom we believe to be the Messiah and the Mahdi, to this world, to fulfil His mission. The voice that was raised more than a hundred years ago in a small town in the Punjab in India, has reached 185 countries of the world and his followers are in millions. This could not have happened without the Divine assistance.

Along with its efforts to bring man nearer its Creator, the Ahmadiyya community is serving mankind by fulfilling the medical, educational and other financial requirements of the needy. In poor countries of Africa and elsewhere, the community is helping with hospitals and schools and is trying to provide water and electricity in those regions free of any cost to the poor.

Irrespective of race, religion or nationality, the Community has been and is trying to provide assistance to the victims of natural disasters like earth-quakes, tsunamis, floods etc. without any ulterior motives. It is difficult to go into its details. It is worth noting that these expenses that the community incurs are not obtained from businesses, factories or oil revenues. It is collected from every member of the community who reduces his own expenses to contribute towards these services for gaining the sheer love and nearness of Allah.

All this is being done to bring humanity nearer to its Creator and thus fulfil the mission of the Founder of the Ahmadiyya movement.

I would like to end my address with a quotation of the Founder of Ahmadiyya Community. He says:

'The mission for which Allah has appointed me is to renew the relationship between Allah and His creatures; and remove the malice that has developed between mankind and its Creator; and thus re-establish the relationship of love and sincerity between man and God; to eliminate wars between religion and lay the foundation for reconciliation; and bring out the truth and verities that had disappeared from the world; and manifest by example the spirituality that had been buried in darkness;....but this will not happen by my power alone. It will only come about by the power of that Almighty Who is the Lord of Heaven and Earth.'

Finally, I would like to thank all of you who have given your time to listen to me. I am grateful to the Vice Chancellor for providing me this opportunity and to the Principal of Southland College for organising everything. May Allah the Almighty bless them and reward you abundantly. Thank you.

This was followed by applause and a vote of thanks in which the Vice Chancellor said:

'... In a University which takes pride in the fact that we have a centre for human rights, social justice and citizenship – because that reflects very much what this University stands for and is founded upon – then the insight which you have shared with us about the teachings of the Holy Qur'an, of Islam and the work of the Ahmadiyya Muslim community which have a bearing on all those issues and brought together in the notion of creating a world which is peaceful and which will give peace to so many millions of people who crave peace but who do not find it are inspirational and insightful. We are grateful...'

Question: *Isn't religion itself a great source of social unrest?*

Rizwan Khan



Firstly, human history's most significant causes of social unrest were not religious. For example, the two world wars killed over a hundred million people (1). These were not religious conflicts; they were political conflicts. Also, among the most violently oppressive governments in human history are countries that practiced state atheism, like the Soviet Union, China, and Cambodia. Under their rule, the government killed millions of people in genocides, purges, and executions. Despite these historical realities, some people think that if we got rid of religion, we would not have the degree of social unrest we see in the world. This notion is incorrect.

Secondly, coming to the present in the United States, a major source of social unrest is the increasing hostility between the progressive left and the conservative right. It is not religion. In fact, in every society, the major source of conflict is between progressives and conservatives, with each side seeking to take society in a different ideological direction. This conflict is often framed as religious, but let us look at it a little deeper.

In the United States, the conservative right is statistically primarily made up of Christians, whereas the progressive left comprises agnostics and atheists. Politicians on the right commonly invoke the Bible when they appeal to their Christian base. This can lead to the perception that right and conservatism are linked with religion. Thus, it seems that religion is pivotal in the conflict.

However, when we look at the struggle between progressives and conservatives in other countries, the conservative right is not always associated with religion. In more irreligious European countries, conservatives primarily use patriotism and nationalism to appeal to their base, rarely referring to religion.

But that also only looks at a very limited cross-section of history and society. If we actually look at the foundations of religions, major world religions started as progressive movements that were going very much against traditional beliefs that existed in society. The religious principles that prophets of God brought were so progressive that they sparked opposition and persecution. For example, the Holy Qur'an narrates about the disbelievers at the time of the Holy Prophet (sa): "And when it is said to them, 'Come to what Allah has revealed, and to the Messenger,' they say, 'Sufficient for us is that wherein we found our fathers.' What! Even though their fathers had no knowledge and no guidance?" (2).

Pharaoh and his chiefs said to the prophets Moses and Aaron (as): "Hast thou come to us that thou mayest turn us away from what we found our fathers following[...]?" (3).

The Holy Qur'an narrates how disbelievers would respond to the Holy Prophet (sa) when they were told to stay away from wrong actions,

"And when they commit a foul deed, they say:

'We found our fathers doing it'" (4).

Thus, religion is not inherently conservative. Religion is simply truth. Each society reacts to it according to where they are on the spectrum of conservatism and progressivism.

The social unrest we see today in the United States between conservatives and progressives is not a new struggle. It has existed in all societies. It is not between religions nor caused by religion. This social unrest would continue to exist even if people stopped following religion as a whole. The real source of social unrest is the hostility with which opposing sides engage one another.

Question: Why does God allow social unrest to happen if He is Merciful?

This question is founded on an emotional basis; it does not have a logical basis. For example, some people ask why God did not stop Hitler from killing six million Jews. However, the real question is, "If God should have stopped six million people from being killed, then why wouldn't He have to stop one person from being killed?" If stopping bad things is mercy, then God should also interfere and stop one murder from happening. No one should have the choice to kill anyone. No one should have the choice to rob anyone or lie to anyone. Nobody should have the choice to scratch or hurt anybody. The only option left is to take away free will altogether.

These objections are only an appeal to emotion. The emotional aspect distracts people from seeing the obvious fallacy in the question itself. The reality is that this emotional approach to mercy cannot exist simultaneously with logic and the concept of free will. Islam teaches that free will is a good thing, not a bad thing. The Islamic concept of mercy creates free will, it does not conflict with it.

We should ask ourselves, 'If we think it would be more merciful for God to take away our free will, then what is that 'perfect' world where nobody can do anything bad? Can anyone even exist in

that world while still being human?'

The first and obvious point we have to decide is whether we think free will is a good thing or not. The Islamic perspective is that it certainly is a good thing. The Holy Qur'an says, "And if Allah had enforced His will, He would have made you all one people, but He wishes to try you by that which He has given you. Vie, then, with one another in good works. To Allah shall you all return, then will He inform you of that wherein you differed" (5).

Islam has put forward a simple concept of "free will" and "mercy." However, when we do not understand these concepts, we interpret them to contradict one another. God giving us free will is a good thing. However, we contradict this by interpreting mercy to mean that God should be controlling everything. That is why we say, 'If God is merciful, why does He let bad things happen?' We assume the bad things that are caused by our choices and our free will are God's fault because He should have been merciful and stopped them. We should ask ourselves, 'If God did stop bad things from happening, would we not lose our free will? Isn't free will a good thing in the first place?' This is the confusion people have with regard to these two concepts. They do not have clarity on the role of free will and the role of mercy.

Free will is a good thing, even if it creates the potential for bad things to happen. For example, parents give their children freedom knowing that they may misuse it. When our children get older and become teenagers, they start to have more freedom to exercise their free will. We no longer treat them like children, even though doing so would keep them from getting hurt. When we let them leave with the car, they might speed, get into an accident and get hurt. If we had treated them like children and not given them freedom, they never would have gotten hurt. However, we recognize that it is wrong to treat a teenager like a child because free will and choice have more value. If we had the power to keep them children forever, it would not be a mercy to do so. Rather,

it is mercy to let them exercise their free will and choices.

Thus, the first point that must be understood is that free will is a good thing. Someone once asked the founder of the Ahmadiyya Muslim Community and Promised Messiah, Hazrat Mirzā Ghulām Ahmad (as), why God created Satan. He explained, "These two capacities (for good and evil) are present in man, whether you call them two capacities or you call them the Holy Spirit and Satan. You cannot deny that these two conditions exist. The purpose of creating them is to make man deserving of reward through his good actions. If man had been created with a nature that always forced him to do good and he was inherently disgusted by wrong action, in such a condition, he would not be rewarded at all for doing good because it would be a habit of his nature. However, since his nature is between two pulls, when he chooses to obey the pull towards good, he is rewarded for doing good" (5).

Question: If religion is a solution, then why does so much social unrest exist in Muslim countries today?

Depending on where we get our news, it may seem like there is more social unrest in Muslim countries and that unrest is caused by religion. However, the Fifth Khalifa and Head of the Ahmadiyya Muslim Community, His Holiness Mirza Masroor Ahmad (aba) explained the ground reality, saying,

"Religious wars are no longer taking place. Rather, the conflicts we observe today are geopolitical in nature. If Muslims or Muslim nations take any part [in them], it is to fulfill their political ambitions and vested interests, and [they are] not motivated by their religion. Thus, in today's society, it is not a question of Muslims against non-Muslims, nor are wars being fought to eliminate religion. In addition, it is wrong to suggest that conflict is limited to Muslim countries. The non-Muslim world is also engaged in warfare, as we see most prominently in Ukraine. Hence, as I have said, the wars taking

place today are for territorial or political objectives. And it would be wholly unfair to link them to any religion or religious beliefs" (6).

We should also look at the real source of unrest in many of these conflicts. When we think of Muslim countries that are suffering from widespread social unrest, which countries come to mind? The first to come to mind that have experienced the worst social unrest are Syria, Iraq, and Afghanistan. Who caused the problems there? It was Western meddling. When it supports the interests of US foreign policy to keep a dictator, the US works with them and ignores their atrocities, and when it is in the interests of the US to remove them, they are removed in the name of democracy and freedom. The US claims that it wants to liberate their people, but the only thing they are liberated from are their natural resources.

The Fifth Khalifa and Head of the Ahmadiyya Muslim Community, His Holiness, Mirza Masroor Ahmad (aba) said,

"What interest do other powers have in regions thousands of miles away? They are either interested in the wealth of that country or to prove their superiority to opposing powers, they are simply subjugating lesser countries. In any case, it is due to the weakness of the Muslim countries and the abandonment of their teaching that the others have the impudence to state, as one country did, that even if the UN did not allow it, they would use force against Syria because it was their right" (7).

The Fifth Khalifa (aba) has repeatedly drawn the attention of world leaders with reference to the principle of justice taught in the Holy Qur'an. He said: "If the UN was to work on this principle, justice could be established. Here it is not a question of the foreign policy of any one country. Another country has said that they will not send any ground troops to Syria to bring peace, but they will use their air power. That is, they will turn the city and the country into ruins as they did before, killing innocent women and children, just

like in Iraq and Libya. What was gained there that could be gained here? Cities were turned into ruins, and there is still no peace there" (7).

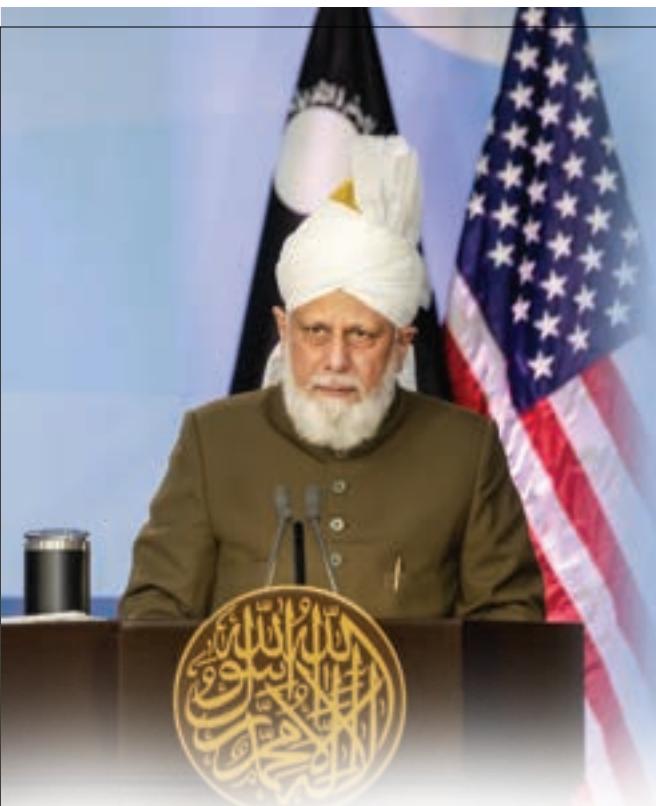
It is a great irony that the same people who caused social unrest in Muslim countries then started blaming Islam for the social unrest they caused. In these countries, there were oppressive dictators, but there was also basic stability. Removing those dictators without any replacement caused chaos in the region that was worse than a hundred dictators. The chaos created by US foreign policy is what led to the rise of ISIS, and that spilled over into many countries. These countries were under oppressive dictators, but it was not the horrible chaos that happened afterward.

The social unrest we see in Europe related to migrants is also rooted in the same causes. The Syrians who have had to migrate never wanted to move to Europe. They were happy in Syria. The reason they had to migrate is because of the chaos caused by Western meddling.

Thus, the important points to remember when discussing social unrest in Muslim countries is, 1) these are not entirely religious conflicts, they are primarily geopolitical conflicts, and 2) they are not just internal conflicts, they are often caused by external meddling.

References:

1. List of wars by death toll (Wikipedia) https://en.wikipedia.org/wiki/List_of_wars_by_death_toll [Accessed August 8, 2023]
2. Holy Qur'an (5:105)
3. Holy Qur'an (10:79)
4. Holy Qur'an (7:29)
5. Holy Qur'an (5:49)
6. Mirza Masroor Ahmad (June 17, 2023), "May this mosque prove to be a shining beacon of peace": Hazrat Khalifatul Masih V inaugurates Baitus Salaam Mosque in Scunthorpe, UK" <https://www.al-hakam.org/baitus-salaam-mosque-inauguration-scunthorpe/> [Accessed August 5, 2023]
7. Mirza Masroor Ahmad, Friday Sermon, September 13, 2013, "The Syrian Crisis." [Accessed August 5, 2023]



On 8th October 2022, the World Head of the Ahmadiyya Muslim Community, the Fifth Khalifa (Caliph), His Holiness, Hazrat Mirza Masroor Ahmad delivered the keynote address at a special reception held to commemorate the opening of the Baitul Ikram Mosque (the House of Honour) in Allen, Texas, located in the Dallas chapter of the Ahmadiyya Muslim Community. His Holiness had officially inaugurated the Mosque a day earlier with his weekly Friday Sermon.

The reception was attended by around 140 guests, including politicians, faith leaders, and local residents.

The highlight of the event was the keynote address delivered by Hazrat Mirza Masroor Ahmad during which he spoke of Islam's emphasis and focus on establishing peace within society, whilst also urging world leaders, public figures and all members of the public to play their respective roles in establishing peace in the world.

Today the world teeters on the brink of disaster

Hazrat Mirza Masroor Ahmad (aba)

Speaking of the purpose of building Mosques, Hazrat Mirza Masroor Ahmad said:

"The principal objectives underlying any Mosque built by our Community are always the same. Firstly, our Mosques serve as a place for our members to congregate to fulfil their religious duties of worshipping God Almighty. Secondly, our Mosques enable us to serve God's Creation and to propagate Islam's teachings."

In reference to verses of the Holy Quran, His Holiness went on to highlight Islam's emphasis on peace and mentioned that the allegation that Islam promotes extremism and violence could not be further from the truth.

Hazrat Mirza Masroor Ahmad said:

"The Ka'bah was founded and built on the instructions of Allah the Almighty to convey a universal message of peace and security for people from all walks of life and nations. Whilst Mosques are built to face the Ka'bah, it is not just in terms of physical direction that they should follow

the Ka'bah. Rather every Mosque and those who worship within them must strive to emulate and faithfully represent the objectives of the Sacred House."

Hazrat Mirza Masroor Ahmad further stated:

of Allah the Almighty to pay great attention to fulfilling the rights of other people and to afford peace and security to all humanity. In this way, they not only attain peace but also become a guarantor for the peace of others."

the situation. The Quran teaches that rather than confront aggression and provocation in a like fashion, Muslims should set aside their pride, and respond by conveying a message of peace and avoid all forms of conflict and quarrel."

the burdens of others and feels their pain and sorrow as though it was their own. So, it is with this spirit of sympathy for all mankind, and an understanding that Allah the Almighty's Grace and Mercy is universal, that we build Mosques."



"Alongside worshipping Allah, the other key objective of the Ka'bah and, therefore, of every Mosque, is to be home to those people who are open-hearted, gracious, benevolent and who convey a message of peace, reconciliation and goodwill for all mankind through their words and deeds."

His Holiness said that in chapter 3, verse 98 of the Holy Quran, Allah the Almighty states regarding the Ka'bah that '*whoso enters it, enters peace*'."

Hazrat Mirza Masroor Ahmad explained the verse and said:

"Fundamentally, the words '*whoso enters it, enters peace*' demand true worshippers

His Holiness explained that Islam permitted Muslims to fight only under extreme circumstances as an act of self-defence or to protect universal religious freedom and end cruelty.

Highlighting the detail in which the Holy Quran delves in order to create peace, Hazrat Mirza Masroor Ahmad said:

"To maintain peace, the Holy Quran, in chapter 25, verse 64, instructs Muslims on how to respond to ignorant or hostile people who taunt or speak unkindly to them. Rather than reacting indignantly, Allah the Almighty instructs Muslims to keep their dignity in the face of provocation, to remain patient and to respond by saying '*Peace be upon you*' and to take leave of

His Holiness also referenced the first chapter of the Holy Quran which begins by mentioning that Allah is the '*Provider and Sustainer*' of people of all faiths and backgrounds.

Explaining the verse, Hazrat Mirza Masroor Ahmad said:

"When the One God Who Muslims worship is the Lord of all Mankind – Christians, Jews, Hindus, Sikhs or the people of other religions and the people who have no faith – then how could it be that a Muslim would ever cause trouble or be a source of grief for others? Rather, a sincere Muslim would always desire to bestow comfort, to be a source of peace and to establish love and harmony with all other people, rather than be a person who causes humanity grief or suffering. A true Muslim is one who shoulders

His Holiness mentioned that, inspired by the teachings of the Holy Quran, the Ahmadiyya Muslim Community has established schools, hospitals and water facilities which serve people in deprived and remote parts of the world without any distinction of faith or background.

Hazrat Mirza Masroor Ahmad said:

"Serving humanity is our mission and purpose because Islam has taught us that we must not only fulfil the rights of God Almighty but also the rights of His Creation."

Addressing potential fears of Islam amongst the wider community directly, Hazrat Mirza Masroor Ahmad stated:

"I urge anyone who has any doubts or fears to breathe a sigh of relief in the knowledge that this new Mosque, built by the Ahmadiyya Muslim Community, will only ever represent and reflect Islam's enlightened teachings of peace, respect and tolerance. Our teaching is not to confront those who have different beliefs to us but to embrace them. Our teaching is not to attack our opponents but to defend them and their rights. Rest assured, this Mosque will radiate nothing but love, compassion and sympathy for mankind."



His Holiness proceeded to speak about the grave dangers facing the world.

Hazrat Mirza Masroor Ahmad said:

"Unquestionably, today the world teeters on the brink of disaster, as nations around the world are engulfed by a ferocious storm of political, economic and social unrest. The war in Ukraine has been raging for months and dark clouds indicating even greater turmoil and warfare are hovering ominously above us. Opposing political blocs and alliances have become

progressively entrenched, as the world becomes increasingly polarised. The result is that the peace and security of the world is unravelling by the day."

His Holiness highlighted that it has become increasingly normalised for countries to use threats of nuclear annihilation against other countries.

Hazrat Mirza Masroor Ahmad said:

"Until recently, threatening to unleash nuclear weapons was considered unthinkable but now such threats are uttered on

an almost daily basis...There is no doubt that if a global war erupts it will be unlike anything the world has ever seen. Surely, its catastrophic and devastating consequences are far beyond our comprehension. Many countries have acquired state of the art weapons that have the deadly capacity to kill thousands upon thousands of people with just one strike. It will not just be us who endure the pain and who grieve, rather our children and future generations will suffer for our sins and their lives will be destroyed through no fault of their own."



Speaking of how future generations will perceive those who allow for nuclear war to take place, Hazrat Mirza Masroor Ahmad said:

"Undoubtedly, those innocent souls will look back at us with contempt. They will lament why their forefathers let their egos and selfish ways drive them toward destructive wars that left their future generations physically, emotionally and economically crippled. So, my ardent request and message to the world is that we must set aside our differences and work tirelessly to foster peace in society so

that we may save our future generations, rather than, God forbid, sentence them to lives filled with nothing except misery and despair."

His Holiness concluded his address by urging all people in society to make efforts towards establishing peace.

Hazrat Mirza Masroor Ahmad said:

"Each of us has a role to play in the cause for peace. Wherever there is cruelty or injustice, we must condemn it. We must

urge our political leaders, that instead of propelling our nations towards war and, rather than raising the temperature through threats of retribution and violence, they should endeavour to cool the tensions that exist both at an international level and within nations through diplomacy and wisdom. They must ensure that the peace and security of the world remains their paramount objective."

Carl Clemencich, City Councilman of the City of Allen presented His Holiness with the key to the City of Allen.

Dr. Robert Hunt, Professor of Christian Mission and Interreligious Relations, Southern Methodist University, said:

"His Holiness has been dedicated to the promotion of two closely related virtues, religious freedom and inter-religious dialogue... It is my hope that the opening of this mosque, the visit of His Holiness, will encourage us all to redouble our efforts to create, through dialogue, a peaceful, harmonious and respectful society, not only here in North Texas, but across the globe."

U.S. Congressman Michael McCaul, the Ranking Republican Chair of the House Committee on Foreign Affairs and Co-Chair of the Ahmadiyya Muslim Congressional Caucus, introduced a special bi-partisan resolution in the U.S. House of Representatives commending His Holiness' many contributions towards global peace and justice.



Speaking to the attendees, Mr McCaul said:

"The House of Abraham. The three major religions go back to that house. Judaism, Christianity, Islam. His Holiness, the second time I've had the honour to visit with him extensively, believes that we can all live under the house of Abraham. Peacefully, not at war with each other."

Rep. Mike McCaul also recorded an official statement in the Congressional Record recognizing the historic milestone of the inauguration of Baitul Ikram Mosque and honouring the visit of His Holiness to the United States.

Love of the Promised Messiah (as) for the Holy Prophet Muhammad (sa)

Taken from "Selections from the Writings of The Promised Messiah" Pp 25-27, (Urdu text with English Translation), Present Edition printed in Qadian, India in March 2016. © Islam International Publications Ltd.



Thy boundless blessings and peace
be upon Mustafa, O God;
Verily through him we receive Thy light.
My soul is eternally bonded
to the soul of Muhammad.
I made my heart drink deep,
of the brimful cup of this love.
None better than he could
I discover in the whole world.
Most certainly,
I have broken my heart loose
from the grip of others.
God's glory is reflected
in your virtues my beloved.
Him I made my own,
by having made you mine.
Having touched the hem
of Thy garment, O God,
One is saved from being entrapped,
by the charms of others.
Verily, I bow my head
at Your threshold alone.

O my beloved,
I swear by Thy Unity,
In my love of Thee I have become
oblivious to my own self.
By God, all other images
have vanished from my heart.
Ever since I had,
Your countenance etched upon it.
It was because of you that we
became the best of all the people,
O Prophet of God who
is the best of all the prophets.
As you marched ahead of all the rest,
we too stepped forward.
Not only human beings,
even all the angels in the Heavens
follow suit and join me,
as I sing thy praise.

Ask a Question

How to gain pleasure of God

Answer: "O Europe, you are not safe and O Asia, you too, are not immune. And O dwellers of Islands, no false gods shall come to your rescue. I see cities fall and settlements laid waste. The One and the Only God kept silent for long. Heinous deeds were done before His eyes and He said nothing. But now He shall reveal His face in majesty and awe. Let him who has ears hear that the time is not far. I have done my best to bring all under the protection of God, but it was destined that what was written should come to pass. Truly do I say, that the turn of this land, too, is approaching fast. The times of Noah shall reappear before your eyes and your own eyes will be witnesses to the calamity that overtook the cities of Lot. But God is slow in His wrath. Repent that you may be shown mercy! He who does not fear Him is dead not alive."



Reference:

Mirza Ghulam Ahmad, Haqiqatul-Wahi, Ruhani Khaza'in, Vol.22, pp.268-269. (translation taken from <https://www.alislam.org/archives/sermons/summary/FST20120921-EN.pdf>, P. 10-11)

Ahmadi Muslim Mosques in the USA



Bait-ul-Hameed Mosque - Chino CA



Yusuf Mosque - Tucson AZ



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

AZ – Phoenix - (Bait-ul-Aman Mosque)
2035 W Elliot Rd, Chandler, AZ 85224-1717

AZ – Tucson - (Yusuf Mosque)
250 W Speedway Blvd, Tucson, AZ 8570.

CA – Bay Point - (Dar-us-Salaam Mosque)
520 Pacifica Ave, Bay Point, CA 94565-1330

CA – Los Angeles (Chino) - (Bait-ul-Hameed Mosque)
11941 Ramona Ave, Chino, CA 91710-1661

CA – Los Angeles (Pico Rivera) - (Ahmadiyya Mosque)
7419 Passons Ave, Pico Rivera, CA 90250-6107

CA – Silicon Valley - (Bait-ul-Baseer Mosque)
926 Evans Rd, Milpitas, CA 95035-3409

CT – Hartford - (Bait-ul-Aman Mosque)
410 Main St, Meriden, CT 06451-5090

DC – Washington - (American Fazl Mosque)
2141 Leroy PI NW, Washington, DC 20008-1848

FL – Miami - (Bait-un-Naseer Mosque)
208 NW 7th Ct, Hallandale Beach, FL 33009-2323

FL – Orlando - (Bait-ul-Aafiyat Mosque)
9501 Satellite Blvd Ste 103, Orlando, FL 32837-8445

GA – Atlanta - (Bait-ul-Ata Mosque)
1800 Willow Trail Pkwy NW, Norcross, GA 30093-2668

HI – Honolulu - (Mosque/Community Center)
650 Kohou St Ste 1B, Honolulu, HI 96817-4422

IL – Chicago - (As-Sadiq Mosque)
4448 S Wabash Ave, Chicago, IL 60653-3121

IL – Chicago - (Bait-ul-Jaami Mosque)
2S510 State Route 53, Glen Ellyn, IL 60137-7176

IL – Zion - (Fath-i-Azeem Mosque),
2700 Lewis Ave, Zion, IL 60099

KS – Kansas - (Mosque/Center)
11648 W 135th St, Overland Park, KS 66221-2837

LA – New Orleans - (Dar-ul-Aman Mosque)
2113 38th St, Kenner, LA 70065-3509

MA – Boston - (Bait-un-Nasir)
4 Nasir Ahmad Rd, Sharon, MA 02067-1164

MA – Fitchburg - (Bait-uz-Zikr Mosque)
370 Main St, Fitchburg, MA 01420-8007

MD – Baltimore - (Bait-us-Samad Mosque),
7302 Pulaski Hwy, Baltimore, MD 21237-2528

MD – National Headquarters - (Bait-ur-Rahman Mosque)
15000 Good Hope Rd, Silver Spring, MD 20905-4120

MI – Detroit - (Bait-ul-Muzaffar Mosque - to be rebuilt),
8218 Wyoming Ave, Detroit, MI 48204-3114

MI – Detroit - (Masjid Mahmood)
1730 W Auburn Rd, Rochester Hills, MI 48309-3856

MN – St. Paul, MN (Nusrat Mosque)
11450 Robinson Dr, Coon Rapids, MN 55433-3745

MO – St. Louis - (Bait-ul-Hafeez Mosque)
4529 Emerson Ave, Saint Louis, MO 63120-2237

NC – Cary - (Mosque/Center)
830 Old Apex, Cary, NC 27513-4235

NC – Charlotte - (Mosque Charlotte)
5314 Mt Holly Hunterville Rd, Charlotte, NC 28216-8801

NJ – Central Jersey - (Bait-ul-Hadi Mosque)
27 South St, Old Bridge, NJ 08857-2951

NJ – Northern New Jersey - (Bait-ul-Wahid Mosque)
131 Wagaraw Rd, Hawthorne, NJ 07506-2711

NJ – Willingboro - (Al-Nasir Mosque)
500 Bridge St, Willingboro, NJ 08046-3741

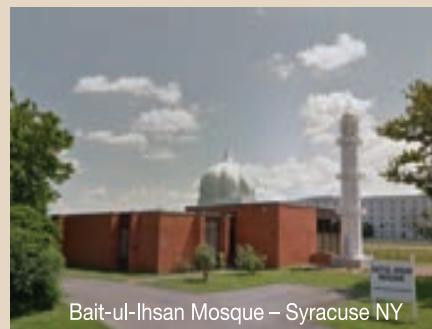
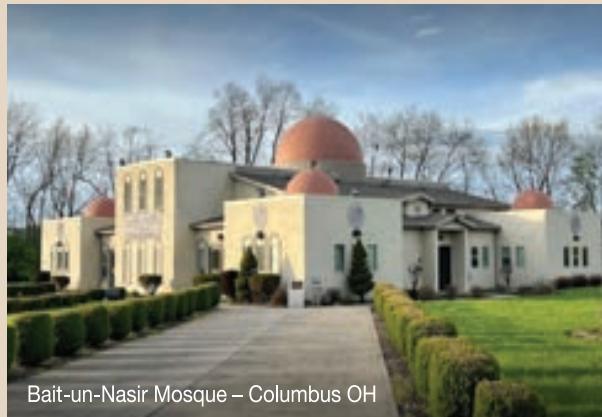
NV – Las Vegas - (Bait-ut-Tauheed Mosque)
6574 W Cheyenne Ave, Las Vegas, NV 89108-4929

NY – Albany - (Bait-un-Nur Mosque)
941 River Rd, Schenectady, NY 12306-6526

NY – Buffalo - (Mahdi Mosque)
9610 Colvin Blvd, Niagara Falls, NY 14304-2812

NY – Binghamton - (Bait-ul-Hamid Mosque)
10 Sheedy Rd, Vestal, NY 13850-5902

NY – Bronx - (Bronx Mosque)
3421 White Plains Rd, Bronx, NY 10467-5704



NY – Brooklyn - (Bait-ut-Tahir Mosque)
1477 W 8th St, Brooklyn, NY 11204-6402

NY – Long Island - (Bait-ul-Huda Mosque)
64 Union Ave, Amityville, NY 11701-3024

NY – Queens - (Bait-uz-Zafar Mosque)
188-15 McLaughlin Ave, Hollis, NY 11423-1137

NY – Rochester - (Bait-un-Naseer Mosque)
1609 East Main St, Rochester, NY 14609-7009

NY – Syracuse - (Bait-ul-Ihsan Mosque)
6650 Old Collamer Rd, East Syracuse, NY 13057-1214

OH – Cleveland - (Bait-ul-Ahad Mosques)
297 Center Rd, Bedford, OH 44146-2251

OH – Columbus - (Bait-un-Nasir Mosque)
3360 Toy Rd, Groveport, OH 43125-9430

OH – Dayton - (Fazl-i-Umar Mosque)
637 Randolph St, Dayton, OH 45417-3203

OR – Portland - (Rizwan Mosque)
9925 SW 35th Dr, Portland, OR 97219-6136

PA – Harrisburg - (Hadee Mosque)
245 Division St, Harrisburg, PA 17110-1262

PA – Lehigh Valley - (Bait-ul-Ata)
2860 S Pike Ave, Allentown, PA 18103-7637

PA – Philadelphia - (Baitul-A yat Mosque)
1215 W Glenwood Ave, Philadelphia, PA 19133-1336

PA – Pittsburgh - (Al-Noor Mosque)
747 South Ave, Wilkinsburg, PA 15221-2939

PA – York - (Ahmadiyya Mosque)
7063 Wertsville Rd, Mechanicsburg, PA 17050-1543

TN – Alabama/Tennessee - (Mahmood Mosque)
101 Maple St, Smyrna, TN 37167-2631

10 conditions of Ba'iát (initiation)



On December 1st, 1888, Hazrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, published an announcement that God had ordained him that whomsoever sought true faith and piety, should pledge allegiance to him so that Allah may shower His mercy and beneficence on them.

- 01** That till the last day of his life, he shall abstain from **Shirk** (associating any partners with Allah).
- 02** That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil
- 03** That he shall offer Prayers (**Salat**) five times daily
- 04** That he shall not inflict injury on any of Allah's creatures
- 05** That he shall bear every hardship for the sake of Allah
- 06** That he shall not follow vulgar customs, and shall guard against evil inclinations
- 07** That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children
- 08** That he shall discard pride and haughtiness, live in humility & meekness
- 09** That he shall have sympathy for all of God's creatures, and devote his talents to their welfare
- 10** That he shall establish brotherhood with him (i.e., Ahmad), obeying him in all good things, and firmly adhere to these rules until the last breath of his life

The list provided here gives an overview and abbreviated version of the Ten Conditions of the Bai'at. Please see the full text of the Ten Conditions of Bai'at at: <https://www.alislam.org/articles/conditions-initiation-baiat/>

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be part of the recovery!



DISASTER RELIEF

Humanity First USA is in Maui:

Legal and Logistics: Attorneys from the HFUSA network are helping people remotely to understand the available assistance and complete the right forms to get help.

Medical: The HFUSA Doctors4Humanity initiative sent volunteer medical professionals to see dozens of patients for injuries and chronic conditions. Partners included local groups like Mauna Medics and Maui-based reps of national institutions.

Education: HFUSA's The Education Project has set up weekly lessons by local teachers and 1:1 virtual tutoring to keep kids learning while school is disrupted.

GUAM TYPHOON MAWAR

Humanity First USA mobilized immediately to cook meals and distribute non-perishables. We joined Nihi Kids, the Red Cross, and Mayor's office to clean up debris, set up shelters, and deliver food to families struggling to access resources.

TURKIYE & SYRIA EARTHQUAKE

Adults and children holding out trays waiting for food. Humanity First USA sent doctors and experienced response teams to join the HF international relief effort. Our medical camps treated nearly 6,000 patients and we served 1 million meals to displaced families.

PAKISTAN FLOODS

Humanity First, with local partners, distributed tents and food and provided care to people at 75 medical camps. To help rebuild, we are constructing homes and helping people recover their livelihoods with support for agriculture and livestock.

PUERTO RICO AND THE DOMINICAN REPUBLIC

After Hurricane Fiona flooded thousands of homes and cut electricity and water, Humanity First reached both places to clear debris and give people needed supplies.

UKRAINE CRISIS

A displaced person carrying multiple bags is greeted by a volunteer at a Humanity First tent. An international Humanity First team deployed to the Polish-Ukrainian border in February 2022 to provide medical and food assistance to Ukrainian refugees. HF collaborated with WHO, WFP, OCHA, Sauvetures Sans Frontieres (SSF) and Intersos.